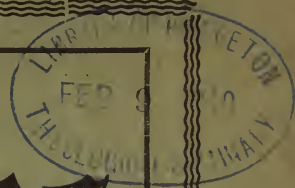


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A. S. BURLESON, Postmaster General.



Olive Trees

ZECH. 4: 11-14

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VOL. XXXI

NOVEMBER, 1917

No. 10

A MONTHLY MISSIONARY JOURNAL
Published by The Board of Foreign
Missions of the Synod of the Re-
formed Presbyterian Church of North
America in the interest of Mission Work

To Our Friends who Represent Olive Trees
in Our Congregations

Subscription Price One Dollar a Year

POSTAGE FREE TO ALL PARTS OF THE WORLD

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WILLIAM BURNS }			

OLIVE TREES

A Monthly Missionary Journal

PUBLISHED BY THE BOARD OF FOREIGN MISSIONS OF THE
SYNOD OF THE REFORMED PRESBYTERIAN CHURCH OF
NORTH AMERICA IN THE INTEREST OF ALL MISSION WORK
AT 500 CATHARINE STREET, PHILADELPHIA, PA.

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MRS. R. M. SOMMERVILLE

DR. SOMMERVILLE founded "OLIVE TREES" and edited it for 29 years.

OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

VOL. XXXI

NOVEMBER, 1917

No. 10

EDITORIALS

We are dedicating this issue to our good friends who year by year send us the subscriptions from the congregations. You do it not for any reward, but as all the work on OLIVE TREES has always been done, for the love of the Master and the great desire that the whole world may soon know Him.

We are asking you this year to take this as a personal letter. We are in the War and in to win for the Lord. Time and money are of great importance, and we are conserving them as much as possible.

We hope you will count each home in your congregation as a possible subscriber. Some of our largest congregations have OLIVE TREES going into every home.

You may find some complaints about the mailing, etc. We have put a copy for each subscriber into the Post Office but we will make good any shortcomings as far as we can.

Many magazines and papers, on account of the large increase in cost of paper and labor, have already increased their prices. Now second class postage as well as first class is to be increased, and yet we propose to keep OLIVE TREES at the old price of one dollar a year.

Many of our friends tell us that any one of the copies is worth the whole price and we have had many words of appreciation during the past year but our greatest appreciation has been that our subscription has increased by about TWO HUNDRED. If we can add two hundred more this year it will help solve the financial problem. We are thankful that OLIVE TREES is still paying its way but to be able to pay our expenses, while gratifying, is not what we are after. We want OLIVE TREES in every home for the good each home will receive and for the increase in missionary interest and zeal. We feel sure that every name added to our subscription list is a help to our missionaries and the mission work and the coming of the Kingdom of our Lord and Saviour.

Our capable Editor of "News from the Field" will have much that is interesting and inspiring. The Women's Department will be up to its high standard of efficiency. We expect to furnish short articles from able writers on The Victorious Life, Prayer, Bible Study and Stewardship, all of which are fundamental to the work of Missions and the Christian Life. Besides this we will give you the best from our exchanges and, although the

these notices have been lost and cannot be returned.

price of cuts has more than doubled, we hope to furnish a goodly number during the year. With such promise of helpful and inspiring material it should not be difficult to secure subscriptions for OLIVE TREES. You can remind each one that the work on OLIVE TREES is done free, so that each subscriber gets the full value of the subscription.

OLIVE TREES is the product of no one person. We have a number of able and devoted women editors; there are the numerous contributors and the many readers, but to none more than the good men and women who gather the subscriptions and send them in a lump sum does OLIVE TREES owe its existence.

We hope each subscriber in your congregation will hunt you up and send their subscription through you. We are thankful for individual subscription and many can send in no other way but we hope as far as possible the subscriptions will come through our representative in the congregation. We are thus saved a great lot of time and expense, and when each subscriber from a congregation comes on one list there is far less danger of mistakes on the mailing list. We are all one large family and we want to win the war for the Allies and also for Jesus Christ so may we be as efficient as we can.

We again thank you each one and our prayer is that you may have a new and abiding realization of the riches in Jesus Christ, and while we thank Him that war is not within our borders and that we still have peace and plenty may we above all be thankful that we can say WE KNOW HIM.

Please note change of office address. Send all communications to R. A. Blair, Rose Point, Pa. WHO WILL BE THE FIRST TO SEND US THE LIST FOR 1918?

We are glad that our suggestion, as to prayer, made in September OLIVE

TREES had even before that time taken root in the hearts and minds of many.

We know that many of our congregations observed October 4th as a day of special prayer for our Church, our Country and the World. We have prayed for things that we know are according to God's will and plans, and now are we longingly and believingly looking for the answer.

May we keep on praying and working as He leads until all peoples are a willing people and then He will show forth His power. Many are using the slips Mr. Samson is sending out. There has been one printed for each member in the church. Have you got yours yet? Get them through your pastor.

During the past few months quite a number of obituary notices have come to OLIVE TREES.

When Synod took over OLIVE TREES the Editors were instructed not to publish obituaries unless special arrangements were made. A notice to this effect was printed in OLIVE TREES. Those in charge these last few months knew that obituaries were not to be published but did not know the reason and so no communication was sent to those from whom the notices were received. We have received letters again from some asking why the notices have not been printed. We are sorry that all communications were not answered promptly but for the past months we have had no regular office and no one to attend our correspondence. We hope in the future to acknowledge all communications promptly. And we again notify individuals and societies that by the direction of Synod obituary notices are not to be published in OLIVE TREES unless when special arrangements are made concerning some one connected with Mission work and all expenses paid.

We apologize to these disappointed friends, and especially as some of

THE WAR AND MISSIONS.

A Strong Argument from the London Times.

Issued by the American Board.

The prudent policy for an army hard pressed is to shorten its lines. It may be assumed that the Church is hard pressed, both in men and in material; its wisdom, therefore, would appear to lie in a bold shortening of the lines, and that must mean a concentration of the lines, and that must mean a concentration upon the mission which waits at its door—its “far-flung battle-line” must be surrendered, and the Church must call upon its sons to defend its cause, threatened by skepticism or indifference at home. So the argument runs.

But the Church with one voice has rejected this logic in obedience to a logic of its own—the logic of spiritual experience. The ablest minds in the Church will not hear of a shortened line; and at no time have there been so many powerful minds concerned with the foreign missionary enterprise as there are today. The unpardonable sin for a modern man is to despair of the human family, or to demand a safety for himself or his people which is not offered to all. We are not saved, it has been well said, except in a saved race.

The Church, believing as it must do that in its gospel there is a sure spiritual foundation for mankind, cannot limit its vision or its service. Nor can it do its work piecemeal; it cannot finish its task in Europe and afterwards begin in Asia. “Throughout Asia there is in process a complete transformation of social institutions, habits, standards and beliefs. The movement is unceasing; it will as little wait on our convenience as the tides of the sea.” The Church, indeed, so far from thinking that the missionary enterprise can be delayed, is stricken by remorse to know that it is late, almost too late, with the offer of a faith to which all the spiritual strivings of the East have moved.

And why should the war delay this

mission? There is a sense of humiliation, it is true, in the Church; there is a subdued tone in its voice, but there is no shame in the thought of the faith itself. *The war is not the breakdown of Christianity.* Though the thought of it must awake penitence in all the churches throughout Europe, the war can never be laid to the charge of the faith. *“Christianity has not been tried and found wanting; it has been found difficult, and not tried.”*

In the early days of Protestant missions, with an audacity and a passion beyond all praise, the missionaries sought to win individual believers for the faith. *Afterwards the Church was able to dream of a Church arising in the East and in the South, and the dream in a measure has come true. There has now come to the seers a vision of nations accepting as a basis of their life the spiritual values of the gospel.* They read the missionary enterprise in terms of the statesmanship which alone can be tolerated in the coming age—the statesmanship which thinks internationally and takes into its range the whole world. *The vision glows before the Church of the day when nations shall come to the Light, and kings to the brightness of His appearing.*

What the American Board has Learned From War.

The American Board has been engaged in missionary work in foreign lands since 1812. During this period, there has been no year without some kind of a war, revolution, massacre, or social upheaval affecting our work. Except for the magnitude and complexity of the present struggle, it is no new situation we face today. The War of 1812, during which our India work was inaugurated; the China Wars of 1840, 1857 and 1894; the Crimean War of 1853; the Civil War in America; the Boxer Uprising in 1900; and the Turkish massacres of 1876, 1895, and 1909, produced problems not unlike those which confront us at this time.

The American Board has had a history, and we would be foolish indeed if we did not profit by the experience which this history has brought us. Two great lessons emerge.

First. Uniformly there has been marked progress in the work following the periods of war or social disturbance. Not infrequently there has been advance in the very midst of war, as now, in certain centres of the Turkish Empire, the Moslems are coming to our schools and inquiring as to Christian truth in an unprecedented way.

Second. In war times the Christian people of America have stood by this work with steady loyalty and sacrificial devotion. More than once, by special gifts, they have made it possible to order an advance. During the Civil War, notwithstanding the uncertainty of business, the high taxation, and the multiplicity of appeals, the Board's treasury was so increased that three new stations were opened in China: Peking, Kalgan and Tientsin. America's Christianity rang true in those days. We believe it will be so today.

*WILL YOU HELP MAKE IT SO
BY AN EXTRA GIFT THIS
VERY YEAR?*

Send remittances to Frank H. Wiggin, Treasurer, 14 Beacon Street, Boston.

AS COVENANTERS WE CAN SAY AMEN TO THE ABOVE AND MAY THE LESSONS BECOME LIVING IN OUR LIVES.

**REPORT OF L. M. S. OF BOVINA,
N. Y., CONGREGATION.**

From April 1, 1916, to April 1, 1917.

The Mission Study for the year was "Aliens or Americans?" which was interesting and, we trust, profitable, and was led by Mrs. T. E. Graham.

During the year we have held 11 meetings. Four of these were all-day ones, held at different homes. These

have been very much enjoyed. At these all-day meetings we have pieced and tied three quilts; two we sent in a barrel with clothing to Southern Mission. We also sent a barrel of canned fruit and vegetables to Aged Peoples' Home. Our average attendance was eight.

RECEIPTS FOR YEAR.

Monthly collections \$35.17

DISBURSEMENTS.

Freight on barrels and material for quilts 5.18
Support of girl in China..... 25.00

Total paid out \$30.18

Balance \$4.99

MRS. J. W. THOMSON,
Secretary.

SOME QUESTIONS TO ANSWER.

What is the chief end of the mission worker?

To do her utmost to help in spreading the Glad Tidings throughout the world.

What principal means can she use?
Prayer and gifts.

Can she pray intelligently without knowing the workers and their work?
She cannot.

Do you know in what countries our Church has foreign mission stations?
Look in OLIVE TREES.

Do you know the names of our missionaries and the work they do in their several fields?
Look in OLIVE TREES.

Do you know where we are working in our Home field, and the names of the missionaries?
Look in OLIVE TREES.

Have you subscribed for OLIVE TREES.

No home in our Church should be without our Missionary Magazine. Please hand in your subscription to Miss Sallie Morrison. Price, one dollar a year.

We are looking for good results from above.—*Editors.*

SPECIAL ARTICLES

WILLIAM BURNS—AN APPRECIATION.

William Burns was born on April 1, 1815, at Kilsyth, near Glasgow. The story of his life has been told by his brother, Professor Islay Burns, in a volume marked by an unusual combination of evangelistic fervor and literary grace. It falls naturally into three parts.

First of all, we have an attractive glimps into the home-life of a Scottish Manse in last century. The life is simple and strenuous; but kind hearts and an atmosphere of Christian charity ward off anything like austerity. The head of the house is a parish priest of the good old type, the father not only of his children but of his people; the house-mother a gentle soul, and thrifty as became one who had had to make a modest income meet the needs of a growing family. There are sisters, too (one of whom still survives), a band of happy pilgrims to the Heavenly City, eager to draw others along with them—particularly William, their eldest and dearly loved brother. For William Burns was not born a saint. He had no thought of the Church as a profession, still less of China as a field. He declared a decided preference for the law, because, as he put it, "he saw lawyers rich and with fine houses." Accordingly he was apprenticed to an Edinburgh lawyer, and disappeared from the home circle, mourned over by the little sisters as one "given up to the world." Man proposes, but God disposes. On a three-legged stool in a dingy office, he passed through the great change and returned home, footing the intervening thirty-six miles, to greet his mother with the question: "What would you say if I should be a minister after all?" The hand of God had touched him. He was now a Christian; and for him, to be a Christian meant to be a minister, and, if possible, a missionary.

Next, we find ourselves caught up by one of those great religious movements which have marked the history of Scotland—the revival of '39. Beginning at Kilsyth during a Communion season, it swept over the land, from Dundee, northwards to Perth and Aberdeen, southwards to Edinburgh, Newcastle, and Dublin, and across the ocean to the Far West. The shores of many a Scottish lake, and the backwoods of Canada, rang with the voice of prayer and praise. In all this William Burns was the leading spirit. Men tell how, as he entered the pulpit and faced the crowded congregation, a mere stripling, their hearts trembled for him; but, like Gideon, also a youth, the Spirit of the Lord clothed him with power, and he knew no fear. He was no "mere evangelist." The instinct of the scholar had been awakened in him, and he found relaxation during his exhausting labors in a perusal of the Classics. I think I have seen Horace named as a special favorite. But the Unseen had broken in on his soul; in every man he saw the possibility of eternal weal or woe, a heaven or a hell. The marketplace of Newcastle, the squares of Dublin, became battlefields where "the slain of the Lord were many." He writes of Newcastle as "this iron-walled citadel of Satan," and entreats the prayers of God's people as he assails it, adding, "Nevertheless the Lord was with us as a mighty and terrible One, and that was enough."

Though destitute of oratorical graces, Burns had some of the qualities which go to make a great preacher. Under the average height, he was squarely built, and conveyed an impression of quiet strength. His voice was clear, of great compass, and carried far, like that of St. Columba and Whitefield. He had also the gift of ready and pointed repartee which often stood him in good stead. Interrupted on one occasion by a drunken

fellow who was bragging of himself as somebody, Burns turned on him and, in a slow and measured tone, that made every word tell, spoke as follows: "Aye, you are tall and strong, but not too tall for a coffin nor too strong for the worm. You are tall and strong; but not too tall for the grave nor too strong for death. You are tall and strong; but you will have to stand out from the crowd before the great White Throne, and how will you face the Judge of all the earth? Tall and strong as you are, you cannot be hid from God. The rocks and the mountains will not cover you. His all-seeing eye is on you now." One is not surprised to hear that, after such an apostrophe, the fellow withered up and went home, sobered for once. Again, addressing an Irish crowd, mostly Roman Catholics, he stood as he was wont, with his Bible in his hand. (In China he was known as "the Man of the Book"), and the following dialogue ensued:

"What book is that you hold in your hand?"

"It is the Word of God."

"How do you know? Can you prove that?"

"I shall prove it, if you deny it. But why waste time over a point on which we are agreed?"

"What is your commission?"

"Here it is: let me read it to you: The Spirit and the Bride say 'Come; and let him that heareth say 'Come.' Eleven years have passed since the Lord spoke to my heart, and, ever since, I have been saying 'Come,' to as many as would listen to me."

"You may go along; we don't want you here."

"But, my friend, it is to those who don't want me I am most anxious to go, for I feel that it is they who need me most."

"Bravo," shouted the crowd, well pleased with the reply.

Like all great preachers, he was subject to "moods," and would abruptly close a service under a painful sense of desertion. But when the tide

was flowing, and his heart full, he was irresistible. An old Highland woman who knew very little English sat regularly under his ministry, and, when asked how much she understood, replied: "I understand the Holy Ghost's English finely."

And now, to resume the thread of our story, we see him, like Philip, "caught away into a desert place," crossing the ocean and plunging into the depths of a Chinese city, more alone in the crowd than ever in a lonely glen. He had to master the language, and never was what would be called a Chinese scholar. But the heart has speech that the ear cannot try; and he could touch with a master-hand the chords that lie deepest and vibrate longest in the heart. Years of fruitful labor follow, resulting in the foundation of what is today the English Presbyterian Mission at Amoy and Swatow, with an indigenous and vigorous Church growing up in closest co-operation with it.

The habit of prayer and conscious dependence on Divine guidance which he had learned at home was with him still, his best safeguard against the opposite extremes, the "plus and minus condition of mind and body" (to borrow from Emerson), which are the perils of a life like his. One is reminded of John Forster's description of Howard: "His was the calmness of an intensity kept uniform by the nature of the human mind forbidding it to be more, and by the character of the individual forbidding it to be less." He was a pioneer missionary with no gift for organization. Like St. Paul, he felt himself sent not to baptize but to preach the Gospel. Along this one line he worked to the end. At first the absolute sincerity of the man made him shrink even from an innocent device. He would not appear to the Chinese as other than he was—a stranger among strangers. When he made his chivalrous attempt to reach the Tai-ping rebels at Nanking, he went in English dress, resolved that unless permitted to ad-

vance without disguise or artifice he would return. But he was always open to fresh light, and was led latterly to adopt the native costume and mode of life. The change when made, and made with a good conscience, gave him infinite relief. It pleased his sympathetic nature to come thus into closer touch with those around him. Besides, a Franciscan poverty had always been his ideal of the Christian life. A soldier of the cross (*miles expeditus*), he preferred to travel light. "The happiest state on earth for the Christian," he says, "is to have few wants." When he appeared before the Synod of the Presbyterian Church for ordination he was asked when he would be ready to start for the East. Holding up the carpet-bag which contained his entire equipment for the journey he replied, "Tomorrow." Imagine a bride packing her trousseau in a carpet-bag and saying, as she looks up into the face of the man she loves, "I am ready to start with you tomorrow." Well, the Church is the Bride of Christ, and when she finds her all in Him she is ready to go anywhere, and at any moment, with Him. The simple life thus imposed proved, on more than one occasion, his best safeguard. In Hong Kong, when an excited mob was looting and killing, they passed his door. "Oh! you need not look there," said one, "it is only a poor foreigner."

So it was to the last. After his death when the small box that contained all the property which he had left behind was returned from China it was opened amid a group of young and wondering faces. A few sheets of printed matter, a lantern, the blue flag of a Gospel boat, a Chinese dress, and an English Bible, that was all. "Surely," whispered a child amid the awestruck silence, "surely he must have been very poor." Yes, very poor; but out of his poverty making many rich. As he lay dying in Nieu-chang, with no one near but his Chinese boy, he was heard to laugh. "What are

you laughing at?" the boy asked. He answered, "Was I laughing? Ah, God was speaking to me, and that made my heart glad." How many of our rich merchants might give all they have to learn the secret that made that lonely man laugh for joy on his death-bed.

The perusal of such a life suggests one or two reflections.

1. We see here, illustrated in a very impressive way, the value of what might at first sight seem a negligible quantity—a single devoted life. Many of us are tempted to undervalue ourselves. Because we cannot do all that we would we will not do what we can. We forget the infinite potentiality that is latent in the least of things; how even a cup of cold water given in the name of a disciple shall in no wise lose its reward. "I am persuaded," says Fowell Buxton, "that a man is fit for any task on which he sets his heart." I say "a man"—any man, without respect to temper or training, educational or social advantages. It is not what we are, but what we would be, the aims we cherish, the spirit in which we do our work, that fixes our rank in the spiritual world. "The world has yet to see what God can do with one man who is prepared to trust Him."

2. Again, we see the connection between Home and Foreign Mission work. Between these two, rightly understood, there can be neither opposition nor rivalry. For Presbyterians that has become axiomatic. Our China Mission was cradled amid the fervors of a Home Revival, and we know that it will only thrive while it breathes the native air. Water cannot rise above its source. We cannot advance the Church in China one painful inch beyond ourselves. We are not one here and they another there. We are one organism; we, the mother Church at home, the roots in England; they, the daughter Church in China, the goodly boughs thrown out. Every vital impulse at the roots (may we not hope and believe?) will show

itself in further growth and increased fruitfulness in the branches. Our first missionaries went to their distant field with the triumphant strains of a revival in their ears; how is it with them today, haunted by the hollow tones of a decadent faith? What shall we say of a Church which boasts of her Mission in the East, but for herself has no longer any faith in prayer, any hunger for the Word of God, any of the old passion for Christ and the souls He died to save? What we need is a revival of Home Religion to hear the "Come" which rang in the ears of William Burns and sent him out to be, through a long life-time, the voice of God to other souls. It will not fail us if we listen for it.

There is an Old Testament story which (whatever historical criticism may make of the facts) is full of spiritual meaning. It comes down from the days when Palestine was overrun by a foreign foe. A man had died, and his friends were out to bury him. On the way they found themselves surprised by a band of Syrians, and fled for their lives, flinging the corpse into the nearest tomb. Now in that tomb some months earlier the prophet Elisha had been laid to rest, and when the dead man touched the prophet's bones he lived and stood upright. If the dry bones of a dead prophet could avail so far, what may not be achieved by the memory, still green in all our hearts, of God's good servant? May we not hope for life from the dead—revival at home followed by expansion abroad?

3. And once again we see the Catholic spirit which marks the true missionary. There was nothing of the weakling about William Burns. He was a Churchman to the core, Pauline in theology, Puritan in spirit, Presbyterian in polity. But he was first of all a Christian, the friend and fellow-worker of all who lived for Christ. We are told that "he was at home with all Protestant Christians," and we have seen how his heart could yearn over Romanists. He co-operated with all

missionaries, German and American, C. M. S. and L. M. S. One of the most pleasing episodes in his life is the fast friendship formed between him and Hudson Taylor. They first met at a time of great anxiety for the latter. He had received orders to leave Tsung-ming, and was hesitating as to the path of duty. "I shall probably appeal against the Consular decision. I feel the importance of this case in many respects. It will test the footing on which Protestant missionaries really stand. The Gospel must be preached among this people." William Burns put the matter in another light. "It was not a question really of standing on one's rights, or claiming what it might be justifiable to claim. Why deal with second causes? Nothing could have been easier for the Master, to Whom 'all power is given,' than to have established His servant permanently on the island had He so desired it. And of what use was it, if He had other plans, to attempt to carry the thing through on the strength of Government help? No; the servant of the Lord must not strive, but must be willing to be led by just such indications of the Divine will, relying not on the help of man to accomplish a work of his own choosing, but on the unfailing guidance, resources and purposes of God." "Never," says Mr. Taylor, "had I such a spiritual father as Mr. Burns; never had I known such holy happy intercourse; and I said to myself that it could not be the Will of God that we should part." But God fulfils Himself in many ways—and often contrary to our expectation. The two men were very different, and the work they began together has developed along very different lines. The "China Inland" is pronouncedly, if not exclusively, evangelistic; the Presbyterian Mission is strong on the medical and educational side. Yet we rejoice in the simpler methods to which our brethren adhere, and see in them not only a perpetual reminder of those happy days when Burns and Taylor

went out hand in hand, but a witness to that factor in all Mission work which no Church can neglect without incurring serious spiritual loss—the preaching of the Cross.

Ex uno disce omnia. Unity of faith does not imply identity of methods. The simplicity of the Apostolic Church could no longer be maintained while new social conditions were urging the Churches, East and West, along divergent lines of self-expression. Nor may we today sacrifice to any dream of uniformity that freedom of action which is essential to geographical expansion and practical efficiency on the Mission field. Differentiation is the first step toward development; yet the more complex the organism, the more intense is the consciousness of that one life which fulfills itself through all the parts. May we not anticipate a day when, as we advance each to his appointed goal, there may deepen within us all a sense not only of mutual dependence but of our oneness in Christ? "There are diversities of gifts, but the same Spirit, and there are diversities of administration, but the same Lord."

J. R. GILLIES.

The East and the West.

HOW CAN WE HELP CHINA?

Several important articles and items of news this month reveal the present opportunities and the trend of the times in China. The increased interest and receptiveness in villages throughout the Republic show the need for more Christian workers. The awakenings among the women reveal the need for women's colleges. The boys and students are responsive to the influence of the Young Men's Christian Association. The "indemnity students" are being trained in America for future leadership in China. As Rev. Robert P. Wilder said at a recent meeting of the China Inland Mission in London:

"China seems to be at the parting of the ways. Shall she choose mate-

rialism or Christ? Politically and morally her needs are great. One of her sons, a professor in a Chinese college, has said, 'Doctrines of equality and liberty have been interpreted as authorizing a general lawlessness of conduct at home, in the school and in public. The most ardent reformers in China can scarcely wish that the new order, with its many untried innovations, should altogether supplant the old virtues that have held together for so long the component parts of this heterogeneous empire. Among these, filial respect has always occupied a prominent place, but even this is threatened. . . . China is today in pressing need of men, men who are willing to sacrifice their lives for a good cause. You cannot find this type. . . . in schools which train men to be physically and intellectually strong, but not morally strong. . . . China needs a true religion that teaches men to honor the Supreme Intellect and 'to minister, but not to be ministered unto.' . . . The men who possess the qualifications to minister can only be found in the school of Christ.'

Now, when workers are most needed, the war is cutting down the youth of Great Britain, and America, alone of all the Protestant Christian lands, is free to send her young men and young women and her money to help train the future leaders of China in the ideals and power of Jesus Christ. —*Miss. Rev. of the World.*

"That was a fine thing, Mrs. Wilson having the letters from the outgoing missionaries. Each letter was splendid and showed that our new missionaries are 'Victorious' Christians."

We must sometimes go out not knowing whither we go. There are some things we must do without knowing the wherefore of them. That is the essence of walking by faith rather than by sight.

GREAT EVANGELISTIC MOVEMENT FOR CHINA.*

The following general information will be of interest to all friends of mission work in China. We have no intimation that our missionaries will unite in this general evangelistic movement. If they were to do so, they could unite only so far as consistent with our modes of work and worship. But they and the Church at home will be deeply interested in the wide movement for evangelism in that great land. We should have the information before us and pray earnestly for God to crown these efforts with success.

The letter is from Dr. Cornelius H. Patton, of the Foreign Missions Conference of America, and follows:

October 9, 1917.

Dear Brethren of the Foreign Mission Boards:

The Christian forces in China during the past four years have been pushing a forward movement in evangelism, which is a permanent and continuous effort. It has been growing in extent and fruitfulness.

During the autumn of 1917, the program calls for a special campaign to reach the gentry and educated classes. This campaign aims to follow up the previous campaigns in which large numbers of men have promised to study the Gospel and to obey its truth.

*This letter with note attached comes to us from our Corresponding Secretary. Our Mission Fields are far removed from the centres that will be reached directly by these men. The work in the different Fields outside of the fifteen or so large cities will depend on the local missionaries in their own fields. Our Fields had quite a revival of Bible Study among the educated classes last year and we are sure our missionaries will be quick to avail themselves of the atmosphere which this general campaign will create; to intensify and bring to fruition that work in our own fields. At the same time we believe and hope that our workers will be able to reach out to larger Fields with the message of Christ's Salvation for the National Life. This message is much needed today in China among the Christians as well as among the non-Christians.—Editors.

In every city there are now groups of men who understand the gospel message, but who have not yet made the decision for Christ nor allied themselves with the Church. The campaign this autumn will be an intensive one. Its objective will be, not in the first place to enlist more enquirers, but to bring the enquirers already enlisted to profession of faith in Christ and to lead them into church membership and Christian service. Both for the sake of China and for the Church, these men, who only in recent years have become accessible to the Christian worker, are of large strategic value.

In this movement to win these men for the Church, the Christian forces of all denominations are uniting in special campaigns, centering in fifteen or more of the largest cities. From these cities, the movement will be extended as far as possible to other towns and districts. The responsibility for the plans and methods employed rests with the local missions and the churches, so that these will be adapted to the circumstances and the available forces. Emphasis is laid upon making this everywhere a part of a permanent movement of aggressive evangelism, constantly increasing in extent and power, to win all classes of the people.

Some of the speakers who will take part in these meetings are Dr. G. Sherwood Eddy, Rev. C. Y. Cheng, D. D., Dr. C. T. Wang, Rev. Ding Li-mei, and many others. The public meetings that will be held will not be great mass meetings, for in almost every city they will be strictly limited to those who have had previous instruction in Christian truth. Admission will be only by tickets which will be carefully distributed to the men whom it is aimed to reach in this campaign. A principal aim is to gather the fruit of the faithful work that has been done in the large number of Bible classes that have been organized among these classes during the past three or four years.

Since the beginning of this year there has been much earnest preparation for this special campaign. In all the cities in which the campaign will center, special efforts have been made along these and other lines—(a) to promote vital, non-mechanical intercession especially for this campaign; (b) to organize more Bible classes with a larger enrollment, and to increase the effectiveness of the teaching; (c) to enlist and train more personal workers, and to enlist every church member in some form of definite Christian service. During the summer months special conferences have been held in several places, which have been attended by those who will be responsible for leadership in the fifteen or more centers of this campaign.

The responsibility of the churches at the home base to share directly in this great evangelistic campaign is very large. The undersigned committee therefore calls the attention of the Boards that have foreign missions in China to this movement, and suggests that each Board should endeavor to place before their constituency as much information regarding the progress of the campaign as they can secure, and especially that they should make such plans as may be best suited to awaken definite and continuous intercession in behalf of this work. We should thank God that the time has come when it is possible to reach effectively with the gospel message the men of the educated and influential classes of China. For a whole century they have successfully resisted all Christian missionary efforts. We need to pray earnestly that God will guide and bless those who have the direction of this campaign, and that He will fill with His Holy Spirit the whole Christian Church in China that it may be enabled to accomplish the work whereunto He is calling it.

Fraternally yours,

CORNELIUS H. PATTON.

Chairman of the Committee on the Cultivation of the Home Church, in

behalf of the Committee of Reference and Counsel.

P. S.—I learn today that the series of special evangelistic meetings in which Dr. Eddy and others are to take part has been postponed, and it is now planned to hold these in February, March and April, 1918. The reason for this is to enable Dr. Eddy to make further progress in the work of the War Council of the Y. M. C. A. in America, and also to enable the churches in China to make fuller preparation for these meetings. This is not in any sense a postponement of the campaign, but it is hoped that it will greatly strengthen the whole movement. The preparatory work is fully as important as the special meetings themselves. The postponement makes it possible to make more thorough preparation on the field, and it also gives the Boards and churches more time to become thoroughly informed concerning the movement and to provide for larger and deeper cooperation by the home churches.

C. H. P.

OUR MISSIONARIES.

They're enlisted in the army, the army of the Lord,

They have buckled on his armor, they have taken up his sword,

Into the field of battle they have gone with one accord,

Trusting in his Word.

The flag they wave, our fathers waved, thro stress of blood and tears,

The banner of the Covenant, we greet it with our cheers.

We honor it, we honor them, our Church's volunteers.

They're at the front in action now, and hoping soon to win,

By holding fast the truths of Christ, till dawn shall usher in

(When all, this troubled night has passed, the tumult, and the din)

The kingdom of our Lord.

Where'er thy're stationed, here at home, or in a foreign band,

Where'er their campfires glowing, where'er their fort may stand,

Our hope is with, our prayer is for, our missionary band.

—Agnes McIlroy.

THE CHALLENGE OF CHINA.

Rev. Fred. R. Brown, of Kiangsi Province, pays high tribute to C. T. Wang, the Yale graduate, who, it will be remembered, gave up his position with the Young Men's Christian Association to serve his country as presiding officer of the new Parliament. He goes on to say: "With men of Wang's stamp at the head of affairs, China will place increasing emphasis on modern ideals, on Western learning, and—so far as a country can do—on righteousness and truth. The difficulty in the whole situation seems to be this: China asks for our schools, our industries and our commerce, deeming these important, as they surely are. But at the same time she rejects our Christ. Why? Because a government is necessarily secular; and ecclesiastical politics are pernicious, as we all know. The result is that China's awakening is a stern challenge to us to put all our available energies into the task of Christianizing China's new civilization. China, with civilization and without Christ, is the Yellow Peril personified."

CHINA'S CHAIRMAN ON THE NATIONAL CONSTITUTION.

Mr. Arthur Rugh mentions a conference with Mr. C. T. Wang in Peking:

"Yesterday he was presiding over the joint session of the two houses of Parliament, drafting the National Constitution, and here we sat with our feet stacked up on one chair wrestling with the problem of China's students. I asked his judgment on a certain man for the secretaryship. He said: 'He will be a hard man to get, but we will pray for him.' I was glad that the drafting of China's Constitution is led by a man whose natural instinct when facing difficulties is to ask God what to do next."

It is sad to think that Mr. Wang, acting even on the advice of American missionaries, has kept any reference to Confucianism out of the new Constitution on the basis that the Constitu-

tion should not contain any reference to religion. The missionaries think they have gained a great victory. In this effort they were joined by Buddhists, Free Thinkers, Roman Catholics, etc. What a barrier they have erected against the recognition of Jesus Christ and the true religion, and if such recognition can only come when the majority of all the citizens of China are willing, what a great work there is yet to do in China before she can have a Christian Constitution.

THE REVIVAL AND THE PASTOR.

By the Late REV. J. O. PECK, D. D.

Do you desire to be a soul-winner? Will you pay the price? Entire consecration to the work, complete trust in God through Christ, and full dependence on the Holy Spirit for power, are the terms; will you meet them? Then begin at once. In your poor, blundering way, fresh from closet devotions, start on your great mission. In your preaching aim to stir the conscience and will of the unsaved, or to arouse a sleeping church with a bugle blast from heaven. In every pastoral call let your purpose be to win or comfort a soul. Go on, undaunted and undoubting, in the blessed work. Tell God all your discouragements and he will dispel them. You are learning the art of soul-winning. You are a novice; God can make you an expert. Give him a fair chance by your perseverance. Pray, plan, push, persist. You can win. God wants you to succeed. With a consuming passion for souls you will break through inexperience, mistakes and hindrances, and move on in glorious triumph with the steadiness of a planet. Cultivate this burning love for the lost until it domes all thought, sways all purposes and affections, and your ministry will attain the highest success. In the faithful pursuit of winning souls God will give you better counsel than the wisest men are able to impart. The secret of the Lord will be revealed to those who diligently serve him.

NEWS FROM THE FIELD AND NOTES OF THE WORKERS

Edited by MRS. FINDLEY M. WILSON, 2517 North Franklin Street,
Philadelphia, Penna.

A cablegram was received in Philadelphia on October 6th. It bore the date Hong Kong, October 5th, and announced the arrival of the missionary party in that city.

* * * *

Through the kindness of Mr. Blair we have a letter from Miss Rose A. Huston. It was written on board the Empress of Asia while nearing Shanghai, China, on September 13th. Miss Huston writes:

"As the Empress of Japan is to leave Shanghai in a day or two I will try to send you a line to let you know that we are all safe and well and happy thus far on our way.

"We had a few days that caused a little grief to some of our party and I fear Uncle Sam might not approve of the way they failed to carry out some of his injunctions as to the conservation of food, but they have been doing very well lately, unless it might be that they are eating more than necessary. We do our best with what food the boat provides, besides nibbling between meals on some good things our friends thoughtfully provided, and yet there are some who continually complain of being hungry.

"Besides ourselves there are Mr. and Mrs. Ward and daughter, of the U. B. Mission, of Canton, and Rev. and Mrs. Dunning and six children, of Japan, traveling in second class, the latter leaving us at Kobe. Contrary to a very definite statement of Cook's there are Japanese, Chinese, Cubans and a number of other nationalities traveling with us, besides several men who manage to keep most every place but our cabins foul with smoke. It is a slight initiation to the new folks to get acquainted with some Oriental smells as they come up to our deck from the regions below, and to see

the little Japs and Chinese running about half naked. It is certainly interesting to be the 'guide' for a party of new people, and to see and hear how the sights and smells of the East impress them. We had several hours at Yokohama, and went ashore for a while. The only disappointment or regret expressed was that as it was raining we had to go in rickishas, and each one had to laugh alone at the amusing things they saw.

"We are hoping to have opportunity to visit some of the Mission and Government schools at Manila, as we are likely to be there almost two days. It is interesting to know that a large per cent. of the cargo is for Manila. On a recent trip it was ninety per cent.

"We had good letters from the missionaries at different ports.

"I think so often of those wonderful days at Quinter, and the great comfort of the farewell as we left. We had such a fine time at Seattle, too.

"I find that all of my 'party' are just as fine as I thought they were from the start."

* * * *

Mrs. Julius Kemp, writing from Cheung Chau on September 10, says:

"Some of our number have returned to Tak Hing and the rest of us expect to leave the Island this week, after a very pleasant summer.

"The first visit one makes to Cheung Chau cannot but impress one with the barrenness of the hills as there are no trees; but one becomes used to it and it is really a haven of rest. The sea bathing and swimming adds much to the pleasure of the vacation. The Hong Kong Government have planted young trees along the hillsides and it is needless to say these are being watched by the visitors to

the Island, for it would mean so much to have trees shading the roads from the hot sun.

"We are now anxiously awaiting the day on which Miss Huston and the new missionaries are expected to arrive in Hong Kong. Miss Adams and some other members of the Mission will probably be down to meet them, and the rest of us will await them at Tak Hing. We hope they have all been able to come as expected."

* * * *

Miss Ella Margaret Stewart has taken part of her vacation to write a letter to OLIVE TREES. Like Mrs. Kempf, she writes from Cheung Chau, the Island home of the missionaries during the summer months. Her letter was of August 16th:

"I suppose you would like another letter from Lo Ting, but what to write is always a problem. Since the greater part of my time is spent in school work, I think I shall talk to you about that first. If I do not tell you the things you wish to know, please feel free to write and ask questions about any part of the work that interests you.

"Our school year, as you know, is divided into two semesters. The first begins after the Chinese New Year, sometime in February, and closes on or about June 30th. While the first semester of 1917 had much in common with other years, there were a few incidents that made it memorable to us. Among these was the opening of the kindergarten, about which Miss Dean will write you later; the death of one of our teachers, and competition with a new government girls' school.

"Cheung Sin Shaang had been an instructor in our school for about a year and a half before his death. He was one of the few modern up-to-date teachers of China, having graduated from the Government normal school in Canton, and having studied methods in Japan. He was a member of the first Republican provincial legislature of our province. At the time

of his employment by us, he had already returned to Lo Ting, and was the real head of the best boys' school in our city. His father was the nominal head. His sister was our brightest grammar school pupil. On learning that we needed an instructor in geography and elementary science for eight hours a week, he came and offered himself for the position.

"We always try to procure Christian teachers for our schools. Sometimes, however, this is not possible in a place where the work is new. At the time mentioned above, there was no one of suitable age and experience available among the church members. We had some fine fellows who could have done the work but they were too young to be employed in a girls' grammar school. Before accepting Cheung Sin Shaang's offer, I consulted our leading native Christian men. They seemed surprised that he was willing to teach for us, and recommended him, both as a teacher and a moral man. At that time he was also a member of an inquirer's class and seemed deeply interested in Christianity. Consequently, I thought myself quite fortunate to secure him to help in training the girls whom we are educating for teachers.

"He proved an excellent instructor, arousing and holding the interest of the pupils during every recitation. His conduct in the school room was beyond reproach, but his interest in the church began to lag, and we prayed daily for his early conversion. In March, of this year, he was taken sick. After two weeks he suddenly became worse. Dr. Dickson was called, and reported him in a dying condition. We were all shocked, and many of the pupils wept. Our missionary doctor suggested that we continue our prayers as the Great Physician had often healed where men had failed.

"We decided to hold a prayer meeting in school. Before our special prayer service, I told the girls how God had often honored the prayer of

faith in healing the sick. They knew this both from the Bible and other books. I told them that Cheung Sin Shaang was then unconscious and that we had no assurance that he himself had a believing faith in Jesus Christ. I said, however, that if *we* all could unite in prayer, believing that God was able to heal, He would honor our faith if it were for His own glory to do so. Then I added, 'The most of you girls have not yet confessed Christ as your Saviour, but I would like to know how many of you really do believe that God has power to answer prayer.'

"In an instant every girl was on her feet. Some of them, I feared, had merely followed the example of others; so I urged them to think again of what I had said, as it would displease God and hinder our prayers if any one professed to believe who did not do so. Again we had the same response, followed by a season of earnest voluntary prayers. For two days we spent a great deal of time in little prayer meetings.

"I shall never forget the last one, as I felt that something was hindering our prayers and I told the girls so. Among other things I said 'Our Heavenly Father knows whether or not Cheung Sin Shaang and his family would give God the glory, if He helped them at this time. It may be that after all, they would refuse to confess Christ as the Great Physician and Saviour of men. If so, God certainly will not help them.' A few hours later we heard he was dead.

"At first I feared this death might shatter the new-born faith of some of the girls, as it seemed strange, even to us, for God to take away such a valuable teacher. I asked Him for a message, both for myself and the girls, and He gave it. A short time afterwards we heard that the man of once spotless reputation had, during those last months of his life, been wandering far from the paths of virtue. *We* know that God was able both to heal and save him. He did not do so, and

we are satisfied to accept His will in the matter. The *girls* know that their own unwillingness to come out boldly before men and confess the One whom they profess to believe has power to answer prayers, is of itself sufficient reason to justify a negative answer to their prayers. Their school-mate, a sister of the teacher for whom we prayed, died a few weeks later. Miss Dean is writing the story of her life for the *Christian Nation* so I won't include it here.

"After a few weeks the Lord supplied us with another teacher, fully as valuable as Cheung Sin Shaang had been. We are especially grateful for this, because of the competition with a new Government school, which makes us anxious to keep our work up to the mark. We were invited to the formal opening of the school but were utterly ignored during the program when other schools were called upon for speeches. I must confess that Miss Dean and I were so glad to be relieved from speech-making that we did not resent the slight so much as we otherwise would have done. Our highest district official is reported to have said that he opened this school so that his own and other girls might have an opportunity to obtain an education without having to study the Bible.

"The principal of this new school is the first wife of the Judge of our District Court. He has three wives. She is a graduate of the Government Normal School in Canton. The other teachers are also from Canton. They all smoke cigarettes and are typical examples of the educated *non-Christian* Chinese women. We have felt and still feel a responsibility for their salvation: so we ignored their slights and called at the new school, inviting them to our home and to the chapel. They returned our call and attended church once. After putting their names on our prayer lists, we were moved to ask them to dinner that we might have an opportunity to present the gospel in a more direct and in-

formal way. We found them ready to listen, if not to respond, to our personal appeals for the Master. Before leaving, each guest received a Testament and a few good tracts, which they promised to read. Just before we left Lo Ting for a little vacation they invited all the foreign ladies to a fine Chinese feast. When they were hostesses instead of guests we found them harder to approach on the subject nearest our hearts, so we came away much disappointed. We still pray for them, however, and hope you will do the same. If the few high-class women of China who have had educational advantages could only be won for Him, how much they could do for the Kingdom!

"Before leaving this subject I might add that there are already rumors of disaffection among the patrons of the new school. Since the hot days have come teachers often go off to bed and leave the pupils to study or to do whatever fancy dictates. This is not uncommon in Chinese schools, and we wonder why they object. Perhaps it may be that God is using our school to show the difference between Christian and non-Christian teachers. Pray for us, as Miss Dean and I have no other desire than that the Master may be glorified in the work He has given us to do.

"I fear this letter is already too long, but I do wish to tell you how much it means to have Miss Dean to help in the work. The thing I appreciate most is her Bible work with the advanced girls. This is taught in the classical language and requires a great deal of time for preparation. Before she came I had to turn it over to the Chinese preacher as I could not get time for everything. He did not know the difference between teaching and preaching and could not interest the girls in their daily Bible lessons. I tried to help him by suggestions outside of school hours, but it was of no use. Since Miss Dean has taken the class they are like new girls during that period which once dragged so.

Pray that they may be able to come out for Christ in spite of all opposition; rather should I say, pray that home opposition may be removed, as they could not do anything independently of their fathers or husbands."

A MISSIONARY'S IDLE MOMENTS.

What does a missionary in Korea do with his spare time? Many probably think of him as engaging for the most part in preaching and teaching. Here is a list of the occupations of Rev. Walter Erdman, of Taiku, Korea.

Vocation—Teaching and superintending Taiku Bible Institute two months.

Co-pastor Taiku City Church (congregation about 1000).

Charge of Evangelistic Building (preaching rooms, night classes, etc.).

Weekly Normal Class for Sunday School teachers of 3 city churches.

Station Pastor (for English services).

Teaching in Women's Bible Institute when in session.

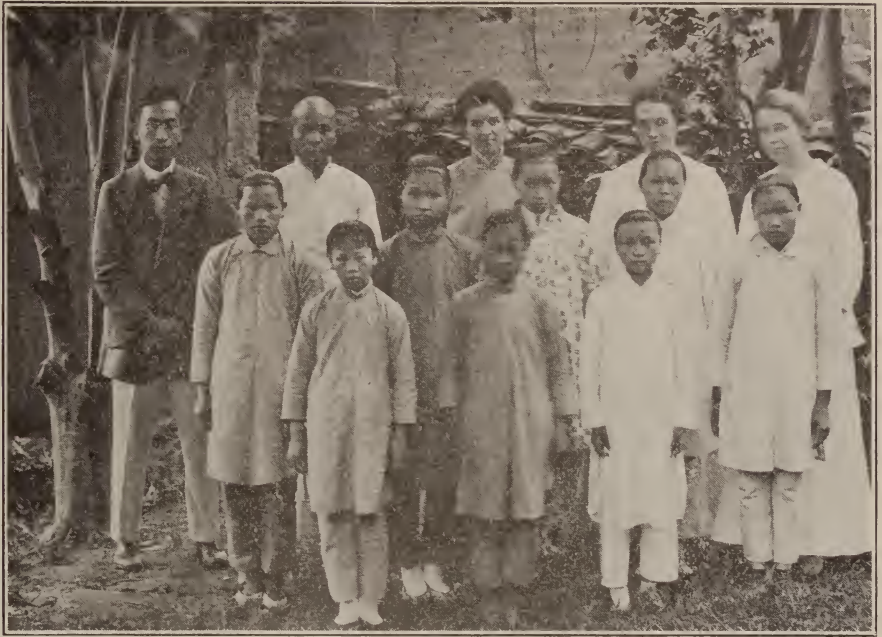
Translation of charts, books and Scripture Outlines.

Theological Seminary (15 hours per week) 3 months.

Avocation—Putting up furnaces; teaching Koreans to work and live; looking after gardens; shipping freight to missionaries in an interior station; looking after mission property; building houses; receiving Korean visitors from country churches; writing letters to people in America; wrangling with custom house officials in regard to food imports from the United States; receiving police and civil service officers in formal calls; returning same; killing rats in the cellar; mending leaks in the roof; killing mosquitoes and time.

In other words, the missionary is a professor, pastor, preacher, superintendent, evangelist, plumber, gardener, overseer, architect, pope, scribe, murderer, society man, translator.—*W. M. O. T. W.*

WILL YOU NOT HELP MISS DEAN AND THE OTHER MISSIONARIES
PRAY THESE FINE GIRLS INTO THE KINGDOM ?



This is a picture of the girls for whom we want you to pray. They are Miss Dean's Bible class. The girl in front of Miss Dean and the girl in front of the two men are Christians. They are daughters of one of our native preachers. The girl in front of me is a splendid girl, but her mother is an immoral woman. This girl would join the church if she were allowed. The girl with the flowered sham is from a wealthy Mandarin home. She has a great influence on all the others. The first girl on the right in the front row is also from a wealthy home, the second is poor, the third is a Christian from a Christian home. The teacher in Chinese dress is a Christian.
(We are indebted to Miss Stewart for the pictures from Lo Ting.)



A group of girls having a dumb-bell drill under Mrs. Dickson. You can only see the back of Mrs. Dickson's head. She has on a Chinese shaam [the long coat].

DIED

May 14th, 1917, at his late residence,
Parnassus, Pa.,

David Smith Gailey,

Aged 72 Years.

Mr. Gailey was born near Clarksburg, Indiana county, Pa. His parents were staunch Covenanters, and he had the inestimable advantage of godly ancestry and training. Like Timothy, "from a child he had known the Holy Scriptures."

At an early age he united with the Reformed Presbyterian Church, and when quite a young man was chosen an elder in the Clarksburg Congregation.

After removing to Parnassus, he became a member of the Session there, and continued zealous and active in both the spiritual and temporal affairs of the Church until his last illness.

Successful in business, he considered himself only a steward of the wealth Providence entrusted to his care, and he gave liberally, not only to his Church and its work, but also to other reforms and charities in a quiet but generous fashion. A great man gone but not forgotten. He will live in the hearts of those who loved him and in the good causes he helped to promote. His youth was spent on the farm and at school, afterward engaging in mercantile pursuits and in banking. At one time he was president of the First National Bank, of New Kensington, Pa., later resigning to accept the presidency of the Parnassus National Bank, which position he held up to the time of his last illness. About two years ago he suffered a stroke of paralysis from which he never fully recovered, although several times he was able to be taken to church services in a chair, which gracious privilege he greatly enjoyed. During his illness he spent much time in prayer and in repeating portions of Scripture. Once he whispered to his devoted wife, who was

constantly at his side with tender care, "Good-bye, be happy; I am going to eternity." At another time he said, "There is rest for the people of God." Friends who viewed his calm and peaceful countenance after death remarked that he looked as though he had entered into that rest.

"Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them." K. C. H.

SOME OF THE WORDS OF APPRECIATION LATELY RECEIVED.

"We enjoy each number of 'Olive Trees' more and more."

"'Olive Trees' keeps getting better all the time."

"We cannot do without 'Olive Trees.'"

"No home can afford to do without 'Olive Trees.'"

"We keep looking for 'Olive Trees' every month."

"It is full of 'pep' and most interesting."

"We congratulate you upon 'Olive Trees.' It keeps up to its high standard."

"If our members would only read 'Olive Trees' they could not do without it."

"CAN A BEGGAR BE SAVED?"

"One day in a distant village," says Mrs. J. V. Dawes, of China, "surrounded by a score of women who had listened intently to the story of the rich man and Lazarus, I paused for a moment for some response. This came from the brightest-looking woman in the crowd: 'Can a beggar be saved?' The answer of the Word was a revelation to all of them that God is no respecter of persons. A number of them said: 'Then there is hope for all of us.'"—*Ex.*

WOMEN'S DEPARTMENT

Edited by Mrs. J. S. Martin and Mrs. M. E. Metheny
College Hill, Beaver Falls, Pa.

MISSION STUDY.

THE CHALLENGE OF PITTSBURGH

Chapter II.

By MARY E. METHENY.

This chapter deals with the people of the city, their nationality, their character, and the conditions under which they live. It also makes some suggestions as to our duty towards them.

I. Mixed population. (1) Who were the earlier settlers? (2) What five important questions were being decided? (3) What changes have taken place in the lifetime of individuals? (4) What proportion of the population is foreign? (5) What is the economic problem of our day? (6) The civic? (7) The educational? (8) The housing? (9) Would exclusion solve these? (10) Would letting it alone? (11) What is the true solution?

II. Woods Run. (1) What are the conditions in the public school? (2) What difference in five years? (3) What churches are found there? (4) Who carries on the business of the place? (5) What way do the people live? (6) How is the foreigner looked upon by all? (7) What is necessary to bring about a change?

III. Classification. (1) Who, where, and what are the Latins? (2) What nationality is dominant? (3) Whence do they come? (4) How do the Waldensians differ from those of other provinces? (5) What has been the result of papal oppression? (6) Outcome of mission work? (7) Are the Slavs all of one language? (8) What difference among them? (9) What branches hope for freedom? (10) What subdivisions of the Northern

division? (11) Of the Eastern? (12) Of the Southern? (13) How many are there in Allegheny Co.? (14) In what towns are the Hungarians, and what is their character?

IV. Jews. (1) What number are there in Pittsburgh? (2) How do they differ from all other peoples? (3) Do they mix with others? (4) What are their racial traits? (5) What missions to them in Pittsburgh?

V. Lithuanians. (1) How far back can their history be traced? (2) What number in Pittsburgh? (3) Where is their home, and under what governments? (4) Their whole number? (5) What is the character of their language? (6) The original extent of their territory? (7) What of their religious history? (8) Their condition in 1668?

VI. Greeks. (1) How many in Pittsburgh? (2) What is their language? (3) Their religion? (4) In what lines do they compete with the Italians?

VII. Asiatics. (1) What nationalities are found? (2) What is their number? (3) Religion?

VIII. Africans. (1) Their number? (2) Who are they? (3) Number in the U. S.? (4) Their characteristics? (5) In what respect do they differ from all these others? (6) In what do the Freedmen's Boards fail? (7) What religious and charitable work among them?

IX. Christ's Commission. (1) What opportunities have we to fulfil it? What methods may be used?

X. Difficulties. (See pp. 55 and 56.)

XI. Evil Agencies. (1) Who is first to meet the foreigner? (2) How is the vote prostituted? (3) What is the general influence of the foreign clergy? (4) What is the character of the foreign Protestant churches? (5) What is the first step towards the sal-

vation of the foreigner? (6) How can women and children best be reached? (7) Is it best to organize the foreigners into separate churches? (8) What is the only thing that will change the lives? (9) What literature have they? (10) What should be provided to meet the need in this line?

THE LURE OF AFRICA.

Chapter II.

I. The European Powers in Africa. (1) When did Morocco become French territory? (2) Tripoli Italian? (3) What change took place in Egypt December, 1914? (4) Has Islam lost its spiritual with the temporal grip? (5) Where is the stronghold of Mohammedanism, and how long has it prevailed? (6) What great cities existed here in the days of Augustine? (7) What place did Alexandria hold? (8) What was the capital of the rest of the littoral? (9) Did the Diocletian persecution destroy the church? (10) Was the church government then hierarchial? (11) What great religious leaders were there? (12) Were there any converts from the heathen?

II. The Mohammedan Invasion. (1) Who and what was the leader? (2) When was this invasion? (3) What great loss to the world? (4) When did Tripoli become a Moslem state? (5) When did the invasion of Europe begin? (6) What went down along with Christianity? (7) What was the result?

III. Reasons for the overthrow of Christianity. (1) What was the first defect? (2) What was a characteristic of the religion of the day? (3) How did the Christians treat the heathen? (4) What was the second defect? (4) How did the dominant faction treat their fellows? (5) The third defect? (6) What was the character of the services? (7) The fourth defect?

IV. The present conditions. (1) How long has Islam existed? (2)

What qualities of the desert does it possess? (3) What is its central doctrine? (4) What is the character of their god? (5) What was its first effect on North Africa? (6) What debt do we owe to Arabia? (7) What are the good tenets of Islam? (8) Its defects? (9) What evils does it teach? (10) What is the character of the Moor? (11) Social conditions? (12) For what is Algeria famous? (13) What brought to America the knowledge of Islam? (13) What are the health conditions? (14) Are these changed even in Egypt? (15) How can Islam be reformed?

V. Christian sects at present. (1) What is the Coptic church? (2) To what is it reduced? (3) What and where is the Abyssinian church? (3) When was the first mission among them?

VI. Modern missions. (1) What was the pioneer mission? (2) What steps were taken for education? (3) What work in Cairo? (4) What is its influence? (5) What famous Mohammedan Institution in Cairo? (6) Where is the medical work carried on? (7) Who is M. Monsoor? (8) What work is being done by the Nile Press? (9) What English societies in this region? (10) How many Moslems in Tunis, Algeria and Morocco? (11) What mission work among them? (12) Where, and what is Miss Troter's work? (13) Where did Islam get its ideas of Christianity?

OPENING OF KNOX ACADEMY.

Our school opened Monday morning, October 1, 1917, and the weather was smiling at us after having frowned with such vengeance the past week. There was a goodly number of friends, parents and scholars at the opening. We noticed a slight falling off and our school is not nearly as large as it was last year.

The speakers at our opening gave the children good advice. Mrs. Peterson, National Superintendent of the Colored W. C. T. U., spoke on purity, kindness to dumb animals, and total

abstinence. The children needed this, and also Rev. Kingston's talk on the harm of cigarettes, so the vital evils were brought before them and we hope the children will turn from all of these.

Two colored patrons of the school spoke and gave good words of advice. Professor Edgar then spoke, and told the school children that to make this a better year than the last, they needed to cut out the useless things, put more time on the needful things, co-operate with the other pupils and with the teachers and to set a higher standard of perfection before them. Close attention was given to all his remarks. Throughout the opening, records on the phonograph were played for the entertainment and enjoyment of all.

After chapel the children went to their old rooms and waited until the promotions were read and then they took their new places, procured their new books from the school office and then they were dismissed about 12 o'clock.

Our faculty has a few changes this year. Perhaps it would be of interest to the readers of the OLIVE TREES to see the complete list. (See back cover.)
M. JEAN SHUMAN.

OUR SOLDIER BOYS AND THEIR MOTHERS.

What a chaos our poor earth is in! In the beginning, we are told, the earth was without form and void, and darkness brooded over the face of the deep. We would seem hardly to be in a much better state now! Scarcely a solid footing anywhere. Change and upheaval everywhere. Business interfered with; schools depleted; careers checked; families broken up; thrones tottering and falling.

If only society could become settled in some better form! But that seems a long way off. And meanwhile our bright young lads are going by the thousands to take their place in the great conflict, and lay down their lives for the great cause.

What a strange sight for America, unaccustomed to the sound of the soldier's tramp to see everywhere khaki-clad men moving toward the recruiting stations ready to start for the drill-camps. But there is another army hovering around all these units; they are the wives and mothers of the boys. When our hearts are torn at the horrors of the trenches and the battlefields, let us not forget that behind each there is a mother's agony.

Does it not strike one particularly at this moment, when in reality it is the women that are "paying the toll" that they have a right to be consulted regarding the disposal of their boys? If they had a voice in the affairs of the nation do you suppose that the cry about the shocking conditions last year in the camps in Mexico would have been unheeded?

Yes, indeed, Mother. You who are asked, nay, *commanded*, by the Government to give up your sons to fight, perhaps to die, for the country, you have a right to demand that not only provender and shelter be provided for them as for the animals, but that a shield of protection should in so far as possible be thrown around the morals of the boys.

A mother asked another whose son had gone to the camps, "Are you writing him and warning him against those evils?" "No," replied the mother, "I did what I could in that line long ago; if I had left it till now there would be a poor outlook."

Listen to that, mothers, who have your boys and girls still around you. Now is your chance. It is not at all certain that the war will be over by the time they have reached the draft age. Any way, they will have their own battles to fight and you had better be in earnest with your teachings. "The fear of the Lord is the beginning of wisdom." Seek to plant their feet on the Rock of Ages, which alone stands firm in the midst of a shaken world.

A young man upon the eve of leav-

ing for the camp said to his mother, "There's one question I want to ask before we part. Have you any anxiety regarding my morals?" "No, my son, I have confidence in you." "I am glad of that, and mother, rest assured that your confidence is not misplaced." Blessed mother! Blessed son!

But this blessedness is not to be obtained without effort. "Watch and pray" is still the Master's injunction. "Pray without ceasing" is the clarion call to the mothers of the land. Pray singly, pray collectively, gather yourselves together and send up a united cry that Heavenly wisdom may be given you to guide those yet with you, and that those who have gone may not be led into temptation, but delivered from evil.

Before I close let me speak a word of encouragement to both soldiers and mothers. Who is it says: "Man is immortal till his work is done?" Who said it spoke the truth. "The appointed hour is on the wing that lays thee with the dead." But that hour will not reach you *till* the appointed time. Your boy, though he go far away from you cannot go beyond the Heavenly Father's care, and if he has taken shelter under the o'ershadowing wing you may rest in peace. "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee, his life is had with Christ in God. The enemy can't find that hiding place—until He please.

There is one other word of comfort I would say to both soldiers and mothers. The consensus of the best public opinion is that this is a righteous war that America has entered upon. She was unwilling—her great leader chose to bear reproach rather than send the people under his charge into the horrors of war. She had no selfish end to serve—no plan of aggression or expansion. The United States is concerned in it only for the defense of humanity against the overthrow of her freedom.

This must give the boys at the front an entirely different feeling from that

of the hirelings in the olden days who fought for their pay and the booty they were to get. You are fighting, boys, that the boys and girls of future generations may escape the miseries of this. You are fighting for the in-bringing of Christ's kingdom.

MRS. J. L. MCCARTNEY.

Beaver Falls.

JUNIOR DEPARTMENT BEARERS OF THE TORCH

Chapter II.

THE TORCH PASSED ON TO AMERICA.

Dear Boys and Girls:

Our lesson this month tells a little of how the knowledge of the truth was spread and brought to America. But to get the story better we should go back of Whitefield and the Wesleys.

The first to bring the gospel to America were the Pilgrims in 1620. You remember they came because of persecutions in England. Here in America they made homes for themselves and their children and the light of the torch began to shine.

One of these men—William Eliot—began in 1632 to tell the Indians about Jesus and the way of life. He worked among them for 58 years; had schools for them, taught some until they could help teach their brothers; translated the Bible into the Indian language and did so much for them that he is called the "Apostle of the Indians."

Other men took up the work among the Indians, also, and in 1687, Dr. Increase Mather wrote to a friend, "There are six churches of baptized Indians in New England, and eighteen assemblies of catechumens professing the name of Christ. Of the Indians, there are four and twenty who are preachers of the Word of God; and, besides these, there are four English ministers who preach the gospel in the Indian tongue." (Wharley's Church History).

There were others besides the Puri-

tans, though, who came to America. English cavaliers, Spanish soldiers, Dutch, French and many others came. Some of these people were good religious men, but a great many were adventurers who cared nothing for religion. Then as the people pushed farther west over the Allegheny Mountains, they did not always take ministers and establish churches. Their children grew up wild and reckless, knowing little about God and caring less.

Among such people Whitefield and the Methodists began to labor. They would travel on horseback through wild and unfrequented country from one village to another. In danger, often, from wild beasts, Indians, and rough, reckless white men who hated the preacher because he tried to get them to quit their drinking, gambling and fighting. The preachers persevered in the face of all danger, however, and did much to help the light of the torch to shine in America. (If you want a good story of the Methodists in pioneer days read Eggleston's "The Circuit Rider." You will find it interesting.)

The persecutions in Scotland brought a number of Covenanters to America in these early days. At first they settled principally in Pennsylvania, New York, and South Carolina. Wherever two or three families settled near together, they formed a society. In 1751 the Rev. John Cuthbertson came to America as minister to the Covenanters. For twenty-two years he visited the scattered societies in Pennsylvania, New York, and other States. Glasgow's History tells us (p. 63) "He made his home at Little Octorara, Lancaster Co., Pa., where the chief society was located. A few rude log houses of worship were erected, but the preaching services were held either in the open air in some pleasant grove, or in private houses or in barns, and his traveling was wholly done on horseback. The amount of travel and the hardships endured by this pioneer missionary

are perfectly marvelous, and almost incredible to those enjoying the accommodations and luxuries of this age."

The Covenanters have always labored diligently to spread abroad the truth and knowledge of the word of God. We should be proud to belong to a church that takes such advance positions on all subjects. In 1843 at Octorara the Covenanters took action against the policy of England with the colonies by condemning in a written document this policy. Glasgow says, "The Octorara meeting was the original germs of American Independence." Again in 1800 when the question of owning slaves came up in the church the Covenanters decided that "no slaveholder should be allowed the communion of the church." All slaves held by members were freed and the church had no more difficulty with this question. If all churches had done the same the United States would have been spared a long war sixty years later.

Let us think much and learn more about these early runners in the race to whom we owe so much for enlarging the area over which the torch shines. It is to them we owe many of our privileges today.

MARY A. MCWILLIAMS.

Even temporal mercies mean far more to us when received in answer to our prayers, than if we received them simply as a matter of course, or regarded them as of our own getting. They lead us to think of the goodness and kindness of God in thus graciously hearing our prayers and granting our requests, and thus our love for him, and our trust and confidence in him, are greatly increased.

As an earthly sovereign desires that all his subjects shall know of the greatness and power and glory of his kingdom in order that they may duly reverence and fear him, so Christ desires that the glory of his kingdom shall be known through all the earth.

VALUE OF MEDICAL MISSIONS.

A little fellow was taken very ill with appendicitis, and was taken to St. Luke's Hospital, Tokyo, Japan. The news of his illness spread like wildfire throughout the family, and from far down the coast hurriedly came a wealthy uncle. The boy was his heir also, for he had no child of his own.

Bitterly anti-Christian, his indignation that the boy had been placed in a Christian hospital knew no bounds. He would watch that hospital; he would be there every day; he would see what those foreign doctors did, so that no harm might come to his precious boy.

Can't you see him stealthily watching one of them? The doctor has just stopped to ease the position of another suffering child. How very gentle he is!

So the uncle came, day after day, and the days grew into weeks until six had passed, the boy growing stronger and better as a result of the loving care he was receiving.

* * *

The days of miracles are supposed to be passed, but you may imagine Dr. Teusler's amazement when at the end of six weeks the old man came to his office and begged an interview.

With all the formality and ceremony of the true Japanese gentleman he acknowledged the debt of gratitude he owed for the care the boy had received. In the town in which he lived there was no Christian work. Little, if anything, was known of Christianity, and the old man had come to beg Dr. Teusler's aid on behalf of his people.

One was reminded of the days of the centurion, for he said: "I am a man under authority in the town in which I live. I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. And so I come to you and offer you land; with my own money I will build a hospital of twenty-five or thirty beds. I will

pay its running expenses.

"There is but one condition attached to the gift. The hospital which I build must be Christian, under Christian direction, that my people may know this new teaching; for I have found that there is a power of which we know not, which can care for children in such a way as you have cared for my boy."—*Ex.*

"THEIR BLOOD AT THY HAND."

A Baptist missionary writes to the editor of his church paper:

"Please write an editorial on foreign missions for your next issue that will smash this crust of indifference forming about the lives of many of our people, some of whom are in high places (pastors of 'First Churches').

"I have found that many of our strongest churches are not much interested in missions, either at home or abroad. I can give you names and dates and figures to back up what I say.

"We must get them to realize that the blood of the millions dying unwarned and the blood of the missionaries who have been killed by our indifference will be upon them. I believe it; don't you? See if you can give a blast from your trumpet that will wake the dead."

Mr. Anthony Khouri is to be ordained to the Gospel ministry in the Eighth Street Church, November 23d. Seventeen Syrians have applied for membership in our church. A temporary Session has been appointed, of which Mr. Khouri will be Moderator, and a Mission Station is to be organized.

We congratulate Mr. Khouri and those with him in the success the Lord is giving to them. Mr. Khouri has promised us a short article for "Olive Trees" in the near future. We also have the promise of an article from Rev. E. K. Patton on their work in the community in East End. Every one will want to read these articles in the coming numbers.

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 J. M. BALPH, M. D., on furlough....
 MISS MAGGIE B. EDGAR.
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CALVIN MCCARROLL, M. D.
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Tak Hing Chau, West River, South China.

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 REV. J. K. ROBB,
 MRS. J. K. ROBB on furlough.

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 MISS IDA M. SCOTT, M. D., } On furlough
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Union Language School, Canton, South China.

REV. R. C. ADAMS
 MRS. R. C. ADAMS
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Lo Ting, via Canton, South China.

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